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LETTER OF MR. PARKER.

[Continued from page 70.]

Berlin—The pastor, chapel and church—Missionary contributions.

Mr. Oncken had all the while intended to pass through Northern and East Prussia with me, that we might visit the churches which lie scattered among the villages and cities of this region; but our visit to Denmark had laid the dear brother on his bed, from which he had not yet arisen. The time for the meeting of the East Prussian Association drew near, and one great object which I had aimed to accomplish by visiting Germany at this early part of summer, was to meet the brethren who were laboring amid the moral desolations of this field, at their first convocation.

With a heart saddened by the prevalence of cholera in all the cities of this region, I parted with our beloved br. Oncken, and took passage for Berlin. I reached the Prussian capital on the 3d of July, and immediately sought "the Baptist," on *Schmidt Strasse*. Here I found the well beloved br. Lehmann and family ready to receive me. They were all

greatly disappointed that br. O. was not with me.

Br. Lehmann is a warm-hearted, Christian man, and I was soon made to feel at home in his family. He resides in the house built for the sexton in connection with the chapel; which has been erected on the ground purchased by him several years since. The present chapel is intended to be the vestry or lecture-room of the principal church edifice when the plan is complete. The arrangement is a good one; the church only want means to perfect it. The building is in excellent taste, and the chapel will seat more than three hundred persons. Here I met, on the Sabbath, a company of disciples, who had separated themselves from the world and the dead formalism of the Lutheran church. They were devout, and full of Christian affection. Br. Lehmann is most indefatigable in his endeavors to train an efficient band of the followers of the Prince of peace. Though poor and needy themselves, they are not forgetful of the wants and woes of others. Here I had the pleasure of seeing nearly all the members of the congregation interested in, and contrib-

uting to foreign missions. Their meeting was characterized by much spirit. Br. L. and his family were the principal agents in the special missionary movement. They are a whole family of disciples; all are interested in the prosperity and progress of spiritual religion.

Early intolerance—Bonds of caste broken.

Br. L. has the charge and oversight of many small churches and mission stations in the vicinity of Berlin. He has been connected with the university for many years as an artist, and is well known in the city. When he became a Baptist, he lost caste among the adherents of the state church. In the capital of Prussia Lutheranism is little less intolerant than Catholicism in Brussels. An incident which happened a few years since, when our countryman Dr. Baird was making an effort to promote the cause of temperance in Prussia, will serve in illustration of this. Our dear brother was quite earnest and laborious in the cause, so that, when by royal consent a society was formed, he was spoken of as a suitable person for some place in its government. On the mention of his name one of the king's ministers came to him, and said, "Do you not belong to a sect who refuse to acknowledge the validity of infant baptism?" He replied that he did. "Do you presume to baptize those who have been christened in infancy by the state pastors?" "I have done so." "Do you still claim and exercise the right to teach and baptize without the authority of the state?" "I do." The minister then turned to the princes and gentlemen present, and said, "Surely we cannot permit such a man to hold a place in this society," and so they cast him out, as of old, because he acknowledged Christ as king. But this state of things could not continue amid the searchings and agitation of recent times. Mr. L. was indefatigable in his advocacy of the temperance cause; his arguments and appeals had great power; and he is now president of the society. The bonds of caste have been broken at this point. Our dear brother

has the esteem and confidence of many who do not feel prepared to encounter the difficulties which a separation from the state establishment would bring upon them.

At Berlin, and in a room of the chapel building is the Bible and tract depository for Prussia.

If any rich man who reads this letter would lighten the burdens of a feeble but efficient band of disciples, if he would secure a place for preaching "Christ crucified," and for the administration of the ordinances as taught by our Lord and preached by the apostles, in the capital and under the shadow of the palace of Frederick William, let him contribute two thousand or three thousand dollars to br. L. for this purpose. The field here is most promising; it only needs more laborers, many more, for its culture. Here, where the doctrines of the Reformation were preached with much success, and the *form* of sound words is still retained, there seems to be no spiritual life; the vitality is gone. The little company of disciples in Schmidt Strasse is an oasis in the great moral waste of this region.

Stettin—An earnest auditory.

The time for the meeting of the Association drew near, and br. L. and wife left Berlin with me for Stettin. We made no stop at the small churches along the way. When we reached the city, br. Gultzau was at the station to meet us. Several brethren had already arrived from their distant fields of labor; all were anticipating the first meeting of the Association with deep interest. Stettin is one of the strongest and most ancient cities in Northern Prussia. There seems to be nothing new within its environs except repairs of the ramparts. We were led into the heart of the city, to the chapel and residence of the pastor. The church worship still in an upper chamber, which will seat about four hundred persons. Br. Gultzau is a stable and devoted man, and the congregation is large. The church has about one hundred and fifty members.

It was Saturday that we reached the city, and br. Lehmann was to preach the next day. The people assembled at an early hour, greeting each other and the strangers from distant places with earnest Christian affection. The chapel was full; br. L. preached an excellent sermon, from the commission of our Lord to his apostles, as found in Mark. Many persons in the congregation had walked in from villages fifteen or twenty miles distant; *they* were, of course, earnest and interested hearers of the truth, anxious to receive an equivalent for the labor they had bestowed. When I contemplated this congregation and remembered they had come from regions of darkness or neighborhoods where a perfect apathy prevailed on the subject which had awakened so much interest in them, and reflected they were to return thither with a deepened interest and a more ardent love, I looked with intense emotion on the individuals composing the assembly, and rejoiced at the results which must arise from their influence among their kindred and acquaintance. The Sabbath was a day of deep interest to me.

A Sabbath school gathered; the way.

At noon the Sabbath school assembled, while I was out. I had supposed that in a place like this, where the state religion is stereotyped, and the little Baptist enterprise is so young and feeble, there would be but few children in the school, except those belonging to the families connected with the congregation. What was my surprise when, on reëntering the room, I found about three hundred children earnestly listening to the instructions of affectionate and faithful teachers! This great number of children had been gathered by those who a few months before composed the school. Six months before, only fifty children were connected with the school. These were encouraged to bring others with them, whom they could interest in the object, and this was the result. The school was organized by the judicious

direction and effective efforts of our br. Elvin, of the school in Hamburg.

East Prussian Association of churches.

The next day the Association met for the discussion of questions and the transaction of business, pertaining to the interests of the churches in East Prussia. The few brethren who came together, seem to possess much of the primitive spirit. The freedom of the gospel is insisted on by some, while others are somewhat in bondage to the notions of the churches from which they come. There were many questions to be discussed which would never occur to an American mind; and all felt an earnest desire to decide these questions aright. The first day was occupied principally with hearing from the different stations. In several places there was in progress a great work, in which the mighty power of God was wonderfully displayed. On all sides the field seemed white for the harvest, and the call for laborers was most pressing. The following days, questions of faith and practice were discussed, with earnestness, great kindness, and much profit. The brethren came, in the conclusion, to great unanimity on all questions. The interest increased as the sessions continued; and several evenings were occupied in preaching. These meetings were well attended, and very solemn.

During the meeting Mr. Köbner was expected in the place of Mr. Oncken, who was yet ill. Br. K. had spent several months in Stettin as pastor. He came late on Wednesday or Thursday evening. It was soon whispered that br. Köbner had arrived; and when he reached the chapel, he was greeted with that hearty Christian affection which is found among the German and French Christians.

The brethren fell on his neck and kissed him, as Joseph and Benjamin did of old. Some repeated it many times and wept for joy. I looked on the scene with tearful admiration. There were circumstances connected with it, and what was like it, which presented

some of the rarest excellencies of Christian character. They had relinquished br. Köbner to preach in other places and to perform other services, and accepted as their pastor a stranger. This strong attachment was inferior to their love for the cause of Christ.

This meeting formed a bond of union among the brethren of East Prussia, which could not exist without knowledge and intercourse. They have seen each other face to face, who have never met before. They have taken counsel together, and made common cause in the whole field. They see eye to eye, and are cheered by hearing each other's voice proclaiming the same great truths to their countrymen, in the different kingdoms and provinces of the same great empire.

Baptismal services—Admission to church-membership.

While we were at Stettin, the pastor baptized several persons. The ordinance was administered as is usual in Prussia. In the dim but pleasant twilight of the summer evening br. Gultzau and several others took a large boat, and went down the Oder two or three miles; and then passed up a little way into a quiet stream which flowed into it. Here, at a convenient spot under the shadow of a copse of wood, they debarked, and under the broad and lofty dome of God's great temple they offered prayer, seeking the divine influence to aid and bless them. All around was hushed to perfect quietness; and with the few witnesses of the scene, apart from the mass of men for fear of their persecutors, these disciples were baptized in the name of the Father, Son and Holy Ghost, and at midnight returned to the city rejoicing in the Lord.

On the Sabbath they were received into the church. The manner of doing this was different from the proceeding in similar circumstances in this country. The persons coming forward to receive the fellowship of the church, kneel, and the pastor imposing his hands on their

head offers prayer, as in the case of ordination with us. The scene was exceedingly solemn and interesting. There are connected with the congregation several soldiers of the Prussian army, some of whom are officers of the church. They are devout men, like Cornelius of old.

Characteristic greetings of German Christians.

At the close of the meeting of the Association br. Oncken unexpectedly made his appearance, much to our joy. While we were dining with a brother, he stood before us. Then, *again*, there was an outgushing of earnest, *German*, Christian affection. There is so much of fervor and pathos in their intercourse and expression, that at first it awakens suspicion of affectation and pretence in the mind of an English or American Christian; but a residence of a few months among them gives assurance that all the outward manifestations indicate a corresponding feeling in the heart. Of them it would naturally be said, Behold how they love one another! This social, religious feeling is one of the great means of influence, as it is one of the best assurances of success, in any place where Christians are found in Germany. A Moravian who was baptized while I was among the brethren, said, he had never experienced or seen so much fraternal affection and religious enjoyment as in a few weeks after his connection with these disciples.

The Association adjourned to meet on the 6th of July, 1850, at Templin, East Prussia. The separation from the brethren was followed with a thousand pleasant recollections. The meeting assumes also great importance, when we consider how much it must influence the future history of the churches.

From Stettin I returned to Berlin, to await the arrival of br. Oncken, and make arrangements for a tour through the Saxon and southern kingdoms and duchies of Germany. Spent the Sabbath with the Baptist church in Schmidt Strasse, and bade them farewell in the evening, about to depart.

Wittenberg—A contrast.

On the 15th of July, in company with br. O., I left for Wittenberg. Here we passed a few hours. There were no brethren in this old city. We spent some time in the house and church of the great Reformer. As we passed from the house of the gentle Melancthon to the residence of the intrepid Luther, the scenes and excitements which had been witnessed and experienced here, came vividly before the mind. The grass now grows in the quiet streets, where then the pavement was pressed and worn by the feet of kings and dukes. Princes, priests and warriors, then hurried through these crowded thoroughfares, which are now almost as still as the unbroken forest of the west. Herbage and flowers are now growing beside the step on which Dr. Martin stood when he nailed the *Theses* on the door of the church.

Bitterfeldt—A day's work.

From Wittenberg we went to Bitterfeldt, where our br. Werner is stationed. We reached the place just in the early twilight of evening. A meeting had been appointed, and some of the brethren had already come in from the surrounding country. A few had walked from eight to fourteen miles, from the direction and vicinity of Leipsic and Halle. At about 10 o'clock the people had assembled, and we ascended to the chapel, which was a room in the second story of the house occupied by br. Werner. The room was full, probably about forty persons were present. Br. O. preached with great unction for about one hour. Then the communion of the Lord's Supper was administered, which occupied another hour; so that it was then past twelve o'clock. Then a little time was spent in church meeting; which allowed the meeting to close at about half past twelve o'clock. We were up to a late hour at Berlin the night before, left in the morning at a little past five, had been travelling all day, and as soon as we reached Bitterfeldt, there was earnest consultation on important movements connected with the prosperity of the

cause in this portion of the field; at the close of the meeting br. O. and myself had arrangements to make to leave for Leipsic in the diligence at half past two or three o'clock; so that there was no sleep for us. We soon sallied out into the streets, found the office *du poste*, completed our arrangements in about one hour, and spent the rest of the time in a promenade to keep warm, until the dawn of day. This is the manner in which our dear brother has labored for many years; and he is, in consequence, becoming prematurely old. I will leave you for the present looking at him, as, wrapped in his blue cloak, he is pacing the pavement in front of the old Stadt house, to keep awake and warm, until the diligence departs; occupying the last moment in planning and advising br. Werner, how he thinks his labors will be made more effective in promoting his Master's cause.

FRANCE.

In a letter of the 11th of January and seq., Mr. Willard has sent us several extracts of letters, of recent date, addressed to him by some of our native brethren in France, in regard to the progress of the work in the fields under their care. We publish portions of them, written with much simplicity and freedom, as indicating, with the results already gained, the encouragements to continued labor, and the inadequacy of the force employed to meet the increasing demand.

With respect to the general aspect of affairs Mr. Willard remarks, "There is not as yet any manifestation of disfavor toward us on the part of the superior authorities. We commence the year 1850 with as bright prospects as any we have ever had." He says, in alluding to candidates for the work of the ministry, "H. Boileau arrived at Douai the 10th of January. There are two or three more young men whom Providence seems to be preparing for us. If our American brethren can enable us to take these youth, it will be well."

MR. FOULON TO MR. WILLARD.

Lafère and Servais.

Dec. 10.—I hope, dear brother, that we shall have a fine church at Lafère.

The gospel is spreading there noiselessly, but it is spreading there. How good the Lord is! Last evening I had here my house full of people, who had accompanied us to Servais. I made them all pray. If you had been here, your heart would have leaped for joy to hear the lips of intelligent persons addressing the Saviour as little children talk. I cannot describe my emotion. I have confidence in the Lord, that when it shall be necessary, the Society will hire us a place of worship here.

Yesterday our chapel at Servais was too small, and it was filled with persons mostly Christians. Remember, dear brother, that there were no Christians in these places a few years ago, and then you and our American brethren will have reason to bless God who made us. If our good friend Mr. Parker had been with us yesterday, he would have been no less delighted and edified than he was at the same place the 25th of last May. (See Mr. Parker's letter, p. 8.) We have now twenty-one candidates for baptism. I do not enter into many details; facts are more rejoicing than any thing else; are they not, brother?

MR. LEPOIDS TO THE SAME.

Additions to the church at Genlis.

Dec. 26.—What a happy Christmas we have just passed at Genlis! Besides the nine candidates whom we had the happiness to baptize, to admit to the church, if you had seen the emotion of the Catholics, who came from all the regions round about, during the examination and the baptism, truly you would have been greatly rejoiced, as we were. I have this year particularly experienced that the harvest is great and *the laborers few*, my brother; and in spite of my efforts to keep the work moving in the different places where the Lord opened the door for us, I must tell you it has suffered much in several respects from want of laborers.

You remember, without doubt, that last January I was called to visit the villages of Givry and Ugnv, and after-

wards the village of Cus, where the Lord had awakened some souls. Notwithstanding all the difficulties which Satan opposed to us in the first two places, the work could have gone on if we had been able to take suitable care of it. But the long sickness of our dear brother Besin, and then his misfortune, have forced me alone to undertake the care of the field, [our brother having arrived too late.] and the result has been a general *malaise*, which perhaps continues still. And the revival of Givry is extinct. Still Ugnv and Cus manifest at this moment a few sparks of life. You understand then, my brother, that I have suffered this year. The prospect at first was so fine,—I blessed God for having granted us the most precious of our liberties, and I counted consequently that a great number of souls would be added to the church. But a wise and good God has seen fit to try my faith, without doubt; praised be his name. After all, yes, praised be his name, brother; I will not be ungrateful. My this year's experience may be, and I hope will be, useful to me and to the work. And then, though the first part of my field was given up to br. Foulon, are not eighteen souls baptized in my field a nice little harvest for a bad year? Yes, a harvest that ought to excite our gratitude to God. Need I add, in order that you may rejoice with us, that ten or twelve persons, impressed by our last baptism, propose to present themselves soon? O it is the Lord; let him do what seemeth him good; for "all things work together for good to them who love God." May we therefore ever hold, in truth, the language of the Psalmist, "I love the Lord."

SECOND LETTER OF MR. LEPOIDS.

The following letter enclosed, as will be perceived, another to Mr. Willard from Mr. Besin, which will be inserted below. It is an unaffected overflowing of zeal in our brother to extend his usefulness, but which the cooler discernment of Mr. Willard compelled him reluctantly to repress.

A case of difficulty—The question stated.

Jan. 22.—I think I ought to tell you,

according to this letter of br. Besin's which I am charged to send you, that *if I have not interested myself in the work of B.* as much as that dear brother, it is solely because you have expressly forbidden me several times to enlarge my field. Nevertheless, dear brother, believe that I am as much interested as he in that work, that I always rejoice when I see souls hungering for the bread of life, and that my greatest grief is to be often forced to refuse to respond to their pressing calls. I confess that in the present case I am very much embarrassed. It is certain that there is a glorious revival at B.; the devil would not make so much stir about it, if it were otherwise. It is probable, also, that if we continued, twenty souls perhaps of that place would be baptized this year. And further, if I do not go there, will it not discourage our colporteurs, causing them to reason thus? "They tell us,—'Go, colporte, visit, do all the good you can;' and then, when by our painful toils a revival has commenced, when multitudes of souls are seeking their Saviour, and a pastor ought to come to our aid; on account of some difficulties caused by the enemies of Christ, we are abandoned, and the work, which cost us so much, is left to perish." Weigh these things, my brother. This is one side of the subject. Here is the other.

If I go to B. it is probable that prosecutions will be renewed at C., at B., &c., &c. All that is of little consequence, you will no doubt say; as do we. But during that time our field will be neglected, and—But look, brother Willard, we will do exactly as you shall tell us. We are the same men as in '47, by the grace of God; be sure of that. We wait for an answer every post.

LETTER OF MR. BESIN.

Rise of the awakening at B.

Jan. 21.—Grave circumstances force me to write you. You have doubtless learned from br. Lepoids, that he had baptized a young man of B., a dependence of G. This young man was led to

a knowledge of the gospel by coming to hear it preached at Ugny. When he had tasted that good word, he spoke of it to his father, to his mother, to his brothers, to his masters, to his neighbors; in short, to all whom he met, when occasion presented itself; so that all are desirous of hearing the good news of salvation. He entreated us to go there. I went once with br. Louvet. The weather was deplorable, rain mingled with hail and a great wind. Notwithstanding the bad weather, however, we had seventy or eighty persons very attentive. We went there a second time. The house was full,—always the same calm. Br. Louvet went there alone,—always the same respect for the gospel. We went there a fourth time;—we sold four new testaments, and I distributed one hundred tracts, giving one to each of those only who could read. That work interested me much more than br. Lepoids, because he had never been able to set foot there on account of the incessant toils pressing upon him. A circumstance entirely peculiar prevented me from going there the eleventh of the present month. One hundred and fifty men assembled, expecting me. Our brother read them a chapter of the Word of our God, and they withdrew regretting that no one of us came.

You will not doubt, br. Willard, that this made a great noise, and that the devil, who trembles when the blood of Christ is announced to poor sinners, heard it and became enraged. Soon after, the gendarmes went to B. by order of the *Juge de Paix*. They went into almost all the houses of B. to inquire if we did not preach politics. No one could without falsehood say yes. "How," said the gendarmes, "can one hundred and fifty men meet to hear the gospel preached?" Dear sir, I must tell you that B. is in ———, and though we never speak of politics, that will not prevent our having a *procès*, and perhaps being led to prison. Observe well, my brother, that I fear a prison no more than my supper; but br. Doumin is con-

valescent, and the places of worship which we have ——. Observe all this, I beg of you; observe also the good work at B. and give us some advice. If you say Go, we will go, by faith and not by sight. But if we undertake, there must be, in my opinion, a meeting at B. every Sunday.

MR. LEPOIDS' THIRD LETTER.

Further notices of the young convert of B.

Feb. 2.—When I went to preach at Ugny, in the beginning of the last year, I met every time a young man of B. (then employed as a domestic at U,) whose heart the Lord soon opened to receive the gospel. From that time, as it always is, he was persecuted; driven from the house of his employers; and obliged to go to service beyond G. (four leagues from Chauny). I saw him less frequently; yet he did not forsake the gospel, but came from time to time to seek food for his soul, and to entreat me not to forsake him, but to visit him at the place where he worked. I did not then yield to his entreaty, the Lord knows why; and you too, brother. Afterwards he left his service, came back to his parents at B., and again came to beseech me to visit him in his family, in order especially to make known to them the good news of salvation. I still refused, telling him that we had no time.

But finally, my brother, this young man was baptized at Genlis last Christmas day, in presence of his mother and brother, who came on purpose to witness the ceremony; and when we saw these last weeping and in their turn beseeching us to go to B., to instruct them in the truths which save, or they were lost—what would you have done in our place? I entreated br. Besin to visit that family. He went there with br. Louvet; but instead of the family alone, behold one hundred of their neighbors, who came to inquire for the way of salvation, and to ask for the bible, the new testament. What were our brethren to do? To say to these people—"Go away, we did

not come on your account?" They had not the courage; nor indeed had I the courage myself to say to them—Go there no more; though I did not go personally, on account of your prohibition. You now understand all, dear brother. I hope you will excuse our infraction of your orders, when you closely consider our circumstances.

SECOND LETTER OF MR. FOULON.

"In labors abundant."

Jan. 31.—The number of my occupations alone prevented me from giving you news of my field last month. I have literally no longer any time to write. I am out almost every day; and when I am at home, there is some one with whom I must talk of the gospel. My return is often awaited with impatience. Three weeks ago a man of Fourdrain, persecuted by his wife, waited for me till eleven o'clock in the evening. Never was a man happier than he to see me arrive at that hour. We talked a long time together. I had him lodge at my house; and in the morning before day we were talking of heaven and of the way that leads thither. It was eleven o'clock in the morning when all-joyous like another Philip he went his way.

Things of this kind happen pretty often. You can understand what joy they bring to my soul; of what thanksgivings they are the subject. But, dear brother, my body is worn out with fatigue, and I am afraid of getting into the condition of our br. Crétin. I have been obliged to pass these last days at home. Br. Ledouble labors like a true servant of God. He also has forced his work, and has been indisposed a whole week. I thank God for having given me such a colporteur.

Hostility of priests—Servais and Lafère.

Feb. 4.—You said well, dear brother, "It is necessary to be perfectly in order." The clerical party is again in the ascendant, and if it can, will again persecute us. I attended at Servais the funeral of a little child, whose parents were

beginning to open their eyes to the light. The curé of the village invited the vicar of Lafère and another curé to come to his house. They concerted measures with the *juge de paix* to occasion me embarrassment. Not having succeeded in that, they repaired to the church at the hour of the interment, to hear from thence what I might say and to criticise it afterwards. I preached from John 2: 17. Such a text left no room for controversy, nor did I undertake any. But as they had overwhelmed the parents of the dead by saying to them—"Your child died because it was not baptized; it is given" &c.; in closing I said—"Now we lay the body of your child in the grave, but its spirit, its soul, is with God. Why should it not be there? Because, people will say, the child was not baptized. But, friends, God who said by the mouth of his prophet Ezekiel, The soul that sinneth shall die, the soul of the child is mine as the soul of the father, could He indeed destroy a child because it had not received upon its forehead a few drops of water, and that independently of its own will? Impossible! &c."

I knew that the curés were listening, and I thought they were coming to attack me in discussion. They did not, but my words no doubt displeased them. They wrote to the *préfet* that I had calumniated the Roman church. The *préfet* wrote to the mayor of Servais that I must be prosecuted if I had calumniated. But the mayor knows the wickedness of those men.

The vicar of Lafère is also at bay. One of our brethren, a colporteur of the Bible Society, colported at Lafère and sold extensively, and principally to the soldiers. The *commissaire de police* went into several houses to see the books which had been sold. He said, It is reported that the minister in the Foubourg de Laon causes these books to be sold. Since that time the vicar has a club composed of soldiers. Everything is put in play. There are sent gratuitously every week into the villages around

Lafère journals, which slander outrageously the Protestants and the truth. In one of these journals it was said, lately, that a Protestant woman had poisoned her husband. In that of last week, it was said that there is already one temple demolished at Paris. There was lately in Lafère a seller of popular songs made about the Protestants. A consumptive Protestant woman was introduced saying to God—"I know very well why thou dost not hear me; it is because I am a Protestant." This was sung before our house and before the houses of our friends.

When I received your letter, a woman, accompanied by the daughter of a canteen-keeper (*cantinier*) of the barracks, came to entreat me to go to the hospital and see a soldier about to die. All in tears, she related to me that the vicar had profited by a moment, when her brother was incapable of manifesting his will, to re-baptize him. I promised her that I would go and see her brother, which I did two hours afterwards. I tried to speak to him. A soldier told me that it was forbidden. Still I did not desist from my purpose, but the sick man appeared to me heedless. The canteen-keeper, who is a Protestant, told me that if the sick man suffered himself to be baptized, it was to be tranquil; that they gave him no rest. The news of this re-baptizing of the soldier flies, and you understand why. What tricks! what efforts!

LETTER OF MR. LEFEVRE.

Inquirers at Crecy.

Jan. 29.—On the 25th I passed a good *soirée* at br. Pagnon's, at Crecy, with nearly forty persons, who for the most part never fail to come, when I go to that bourg, to hear me talk to them of their gratuitous salvation by Jesus if they will submit to the gospel. We were so happy, that, if at eleven o'clock my voice had not failed me, we should not have been ready to quit so soon.

Mr. Willard, in transmitting the later communications, adds the following com-

ments, in terms of no doubtful import. "You see what is the condition of these dear and faithful brethren. May God have compassion, for men evidently have none. May the Lord preserve us, for we are all toil-worn and almost dying. Think of the encouragement to labor, of the calls from perishing sinners; think of the devotedness of this handful of brethren. Yes, dear brother, think of us, and pray for us. We are oppressed with blessings—we cannot profit by them—our hands are too few. And the tempest has settled sullenly portentous upon this land—its mutterings are but too audible. The whole nation is on the *qui vive*. The Roman priests rule. As you see by this letter, they no longer conceal their insolence and diabolical disposition—a sure signal of overturning. Pray for us, that in the evil day God may cover us with the shadow of his wing."

LETTER OF MR. GÖYER TO DR. DEVAN.

The following letter from the Rev. C. Göyer, a native preacher stationed in the neighborhood of St. Etienne under the general supervision of Dr. Devan, relates to some embarrassments thrown by the civil authorities in the way of establishing public worship at Feurs. The people at Feurs at their own expense had hired and fitted up a place of worship, but a difficulty presented itself in the want of an authorization to open it publicly. "This difficulty," remarks Dr. Devan, "is at present (Feb.) experienced more or less throughout the whole land. Romanist influence has doubtless been, and is now, a great cause of this. But it should not be concealed that the Government dreads very much all meetings of the people, because of the great prevalence of 'Socialism,' and the untiring efforts of its votaries to disseminate its principles and excite dissatisfaction against the rulers." The district of country of which the letter speaks, was at the time, as will be noted, in "a state of siege," the civil authorities being under the control of martial law, administered by a military commandant whose will was supreme.

Opening of a chapel at Feurs.

Jan. 1, 1850.—I made my declaration at the mayor's office, at Feurs, according to the formula which you sent me from Paris; but this did not please him at

all, and he did not even reply to my letter; and when the friends at Feurs presented to him their declaration, he replied, "Make all the efforts you can; but as for me, I will do all that lies in my power to hinder you from opening the chapel, and if you persist in opening it on the 27th of January, I will send an armed force to prevent you." I then immediately made a declaration to the general at St. Etienne who commands the siege of the department of "*Loire*." He is for the moment replaced by Col. Montigny, who received me very favorably and said, "You shall have your authorization for Thursday next, Jan. 24, 1850." I went accordingly on Thursday, 24th, to his hotel to speak to him. He replied, "Your authorization is made out, and here it is, but there will be a hindrance to your opening your chapel, for the mayor of Feurs has spoken to the attorney general in order to hinder you, and I cannot do any thing until I have seen the attorney and spoken to him on the subject. I promise to do all I can for you, and you can call upon me to-morrow, Jan. 25th." I called on the morrow, and he again received me very favorably, and asked me a variety of questions; and then gave me a letter to the chief of the police department. I betook myself to his office and found him from home. I went to where I was informed he had gone, and had the pleasure of finding him. After reading his letter, he asked me if I knew its contents. I replied "Yes;" and then he invited me to call upon him the next day, at half past nine o'clock A. M. I went at the hour fixed. He asked me many things respecting our religion. I bore witness to the truth, thanks to God, without any fear. At this moment the mayor of Feurs was announced, and I was dismissed with the invitation to call again exactly at twelve o'clock. I did so, and found that, notwithstanding his opposition, the mayor of Feurs had spoken well not only of me, but also of all the Protestants of Feurs, and that we could proceed with our worship as here-

tofore. I replied that was impossible, as we had hitherto met in a kitchen, and that was not a suitable place of worship. He replied that the mayor feared that opening the chapel would give rise to some disturbance among the people. However, he finally promised to protect us according to law, if we only held our meetings in the day time; but that he must close them, if we attempted to meet in the evening. I told him that I wished to submit in all things that are lawful, but in regard to the things of God I must obey Him rather than men. I then read to him a portion of the bible and left him. May God bless his word. I related all this to the commander of the siege, and then announced to him, as I had done to the police officer, the truth as it is in Jesus. I opened the chapel and no disturbance was the consequence. All passed off tranquilly. The work at St. Etienne progresses, and is very cheering.

REPORT OF MR. BERTHOND.

The following report, addressed also to Dr. Devan, is for January. For a similar report for October, see p. 55.

“Taking away the key of knowledge.”

Sold six bibles and eleven testaments.

I had the satisfaction at the commencement of this new year, which the Lord has given us, to see a new family attend the meetings at our chapel; and this new family was that of the former bell-ringer of the Roman Catholic church. He has a married daughter, who with her husband also meets with us. I had the pleasure of seeing them altogether when I visited the father. The son-in-law wished to procure a testament, in which he now reads with his wife. I have also been able to converse with a man who, when I wrote you before, was using all his endeavors to prevent his wife from receiving the gospel. This man so obstinate and violent, has become a mild and attentive listener to the word of God. He confesses that he was led into error by his priest, who told him that the new testament was a dangerous book

to read, inasmuch as it did not proclaim salvation by the blood of Christ, but by that of bulls and goats; and he read to him a passage which he said contained that doctrine. Very much astonished, I asked for the book out of which the priest had read; and you may judge, dear brother, of the malice of this priest, when I tell you the whole of the circumstance. This priest had turned to Paul's letter to the Hebrews, where he says that it is not by the blood of bulls and goats that we are purified from sin, but that Christ has given his precious blood for that purpose. The man was so ignorant that the artful priest could twist this passage to the meaning he wished; and the poor man, believing him, came even to abhor the word of God as a fable and a falsehood; but after I had read to him and explained this and several other analogous passages with much mildness, he exclaimed, “These villains, how they deceive us. I know now that the gospel is true and these priests are liars. Come as often as you can, and talk to us of these things.”

I visited Feurs, and called upon a man who had expressed a desire for the visit of an evangelist. But alas! my pen refuses to repeat the horrid blasphemies which he uttered. And even as I left the house, both he and his wife followed me with most terrible imprecations. On returning from Feurs, I held my meeting as usual at Polignais.* I found there two new auditors, who paid most serious attention, and invited me to call and see them. I did so on the following day, and found in them both excellent dispositions as regards the truth. They asked permission to attend our meetings at St. Etienne. You may readily believe, dear brother, that the desired permission was speedily accorded, as that was just what we wanted.

Prospects at St. Etienne.

Dear br. Devan, I see accomplished in part what I told you some time ago. I

* One of the extremities of the city of St. Etienne, inhabited by the poorer class of workmen.

see amidst all the darkness that surrounds us, that the Lord has a great people at St. Etienne. O, may he give us great occasion for joy in a short space of time. Let us then press into the ranks, pray the Lord for his blessing, and labor in his name. I am generally well received in my visits, and these multiply to such an extent that it is almost impossible to give myself to colportage; however, I do all I can. Our meetings at Polignais are always interesting, and we have been requested to open a meeting on Thursday evenings in another street of the same village. At St. Etienne our congregation increases, and sometimes the benches on the men's side are entirely filled. One man, about whom I wrote you, who was violently opposed to us, now complains that I do not visit him often enough, and at my last visit made use of this singular language;—"I find all good, that you say to me, or that you read; there is only one thing I do not like in your religion, and that is that you do not baptize." I hastened to undeceive him; but did not urge it as his personal duty, as I do not think he is yet prepared.

NINGPO.

JOURNAL OF DR. MACGOWAN.

Professional engagements—Costly revenge.

June 10, 1849. Lord's day.—Urged by the calls of several importunate applicants, I rose at an unseasonable hour before dawn, to employ the stomach-pump in a distant village. Of late, as a general rule, I have been compelled to refuse attendance at the houses of suicides, owing to the great loss of time and the bootless journeys they occasion me. It frequently happens that application is not made until the patient has breathed his last; and sometimes it is all *sham*. A man, to involve somebody else in difficulty, will take a safe dose of opium and then affect to be dying; and further to keep up the imposition, I am sent for, it may be at midnight, to travel several miles. Hence I have required all pa-

tients to be brought to my house;—which is useful to them also, as they are partially roused by the journey.

Appeal to parents—Our opportunity the present.

Making an exception in favor of the present case, I was about starting without breakfast in my sedan when some messengers came to call my teacher. Poor man! it was to hear of the death of his only son,—or, rather of the second; for his eldest he considers lost to him, being an abandoned character in a voluntary exile. He was deeply affected by the intelligence. Only a few days before, I accosted him thus; "Teacher, you do not truly love your son?" "I do," said he, "very much." "That cannot be, for you do not treat him kindly." "I do all I can for him," replied he. "No, if you were to do all you might do for him, you would try to render him happy for ever; but if you do not embrace that gospel which you say you believe, are you not leading your family to perdition?" His tearful eye indicated that he felt the force of the appeal, but alas! he never saw his son alive to make amends for past neglect.

A deathbed scene—Frivolity and heartlessness.

My athletic bearers took me at a rapid pace over a beautiful country and through numerous villages, until we reached the one to which we had been called. We entered the most respectable looking house in the group. Its court was crowded with neighbors engaged in noisy conversation, yet their voices were nearly drowned in the loud lamentations of female mourners bewailing the loss of their relative. They besought him to return to them, employing argument and entreaty, and sometimes indeed menace. He was about twenty-four years old, and had lately returned from Suchan, where he had lost his situation as an apothecary. His father required him to return to that city. He refused, and on account of the altercation which ensued thereon, he took an enormous quantity of opium. It was not known until midnight, when messengers were immedi-

ately despatched to call me. He died perhaps an hour before my arrival. The opportunity was improved to address the crowd assembled in the court.

There is but little solemnity at a death-bed scene in China. The event makes no serious impression, owing doubtless in no small degree to the practice of leaving the dead unburied, or slightly covered with rude mason work on the ground. Turn where you will, in town or country, tombs, coffins and bones meet the eye. This familiarity with death brutalizes the mind, and though it does not remove the fear of death, it leads people to regard the event in others with selfish unconcern.

A complaisant Buddhist priest.

Returning, I directed the bearers to take a longer route, to afford me an opportunity to visit several large villages. Our first resting-place was the portico of a temple, in which a solitary priest of the Buddhist sect officiated. He was standing at the door. I accosted him in the style of the country; "My elder brother, have you taken your rice this morning?" "I have eaten, honored sir; have you breakfasted?" "No," I replied. At this stage of a conversation one unacquainted with the Chinese would expect an invitation to partake of something, but the inquiry merely corresponds to our "good morning." I was however invited into the temple, and tea was kindly offered. Over the friendly cup and just under an image of the Queen of Heaven, he and the bystanders were admonished to renounce idolatry and believe the gospel. The priest not only assented to all that was said of the inefficacy of idolatry, but professed a desire to become better acquainted with my "honorable religion," of which he had often heard. He promised to call on me the following day for further instruction.

Preaching by the way—Religious services at Ningpo.

The principal village we passed was Shangiau, containing about eight thousand

and people. It was market day, and owing to this, though the rain was falling, I had a large audience under a portico of the temple of the *penates*. My bearers refreshed themselves with tea and raw turnips. It was matter of regret that in my haste I came away without tracts; the opportunity for distribution was an excellent one.

Our next halt was at Asayien, where I addressed several tens of people from the steps of the village doctor's house. Our last resting-place was where tea is not sold, but freely given to all passers-by. Such establishments are common on the thoroughfares of China, and are highly useful. A slate of beautifully carved marble contains the names of all contributors to the original fund by which it is supported. Sufficient land had been purchased to yield an income for the maintenance of a priest, whose duty it is to prepare and give out the beverage, and for the cost of the tea and incidental expenses. Here, too, I found attentive listeners to the gospel.

This ride of sixteen miles and the addresses occupied me till one, P. M. At home, there was just time to attend to the duties which had already accumulated. Some pills were to be made up for a foreigner, and several patients waiting in the dispensary to be prescribed for.

Reached chapel in time for the afternoon service. The subject of my remarks was death; reference being particularly made to the occurrence of the morning, and to the drowning of a boatman the previous evening, who was sculling me up the river. The tide was so strong that I could render no assistance—it was with difficulty I got the boat ashore myself—aided by a native.

Following the public services, on Sabbath afternoon the bible class assemble. Three were absent. Ten recited portions of Scripture.

An arrival not looked for.

12.—The priest referred to above called and was supplied with tracts. My

conversation with him was cut short by a surprising arrival. Several shipwrecked American sailors found their way to my residence seeking aid. They belonged to a whaler (the Rollo, Bremen,) which was wrecked near Japan. All the boats reached that country, it is supposed, but one, which was driven off the coast. After great suffering her crew made the southern part of this province; but falling in with pirates, they were robbed of clothes, oars, sails, and every thing that could be taken. The missionaries here sought to relieve their distress, and soon made them comfortable. They were in my house for several days. I was on the eve of sending them to Shanghai overland—the authorities having kindly sent a soldier to conduct them thither; but a Portuguese lordra sailed for Hongkong and took them on board. One of them brought me no credit, being a perfect sot. The others will, I hope, profit by their adventures.

Chinese sign of trepidation.

20.—Sabbath. A wet day, but few at chapel. Not feeling strong, I invited the aged disciple Che to speak for me. He did so, and in a very satisfactory manner. On rising, he *laughed* for several minutes, so that he could scarcely articulate. This is a peculiarity of the Chinese. Trepidation is frequently evinced in that manner. Has a servant brushed your watch off the table—he picks up the broken treasure, and with a laugh tells you how he did it. The other day our native assistant, who has more feeling than his countrymen generally, told me of the sudden death of one of our scholars, laughing, as if it was an amusing anecdote. In the same manner brother Che laughed, not from mirth but from nervous trepidation. At the close of the service, I observed him in close conversation with an aged villager, who had become interested in his remarks. “Ah,” said the latter, “this doctrine is true and good, but our people are so avaricious and so addicted to lying that you can never have many fol-

lowers.” He had been at the Romish place of worship in the morning, where he had applied for books, but was told they were for disciples only. We supplied him freely, desiring him to examine for himself. The theme of brother Chiu the native assistant, was sacrifices, their history and object.

False estimates of gain—An illustration not in point.

25.—The deputy coroner who often attends our meetings, was requested to remain with the bible class. He professes to believe the gospel, and seemed pleased with what he heard. He was addressed very pointedly at the conclusion, and urged to become a disciple of Jesus. “No, I cannot do that, for then I must give up deceit; and then how could I live?”—by which he meant he could not possibly survive long. His legal remuneration is two dollars and twenty-five cents per annum, the balance of his income is got by extortion and various base expedients. He was told that, though he would starve the same month by becoming a Christian, it would be far better for him to die thus than to continue his present course. His reply caused some merriment to those present, as he quoted a proverb, which cannot be lucidly translated, but embodies the following; “The watchman of a city gate has orders under penalty of death to allow no one to pass; several armed men approach, and with knives at his throat demand a passage through. As certain death awaits him on refusing; he, like a wise man, suffers them to pass. His life for the present moment is safe, with a subsequent possibility of escape.” The application of the coroner was obvious—“Punishment of sin is hereafter, and after all there may be some escape in the crowd.”

July 6.—We have lately tried the experiment of an evening service. Thus far it has answered well. A class of people attend who at other times cannot be present. The conduct of evening hearers reminds me of the obstreperous behavior witnessed when meetings were

first commenced, four and a half years ago, before people had learned to distinguish our services from a play. It requires firmness and no small address, to keep any degree of order, but the meetings are gradually improving in this respect.

The missionary not a "judge or a divider"—
Christ's kingdom not of this world.

July 14.—Mr. Yih, a wealthy citizen of Tszki, called to solicit my influence with the mandarins, to screen him from persecution. His son, who was a gambler, lost on one occasion several thousand dollars. At the time, the parties concerned considered the game to be merely for amusement; but a misunderstanding having afterwards arisen among them, and Mr. Yih being disliked by the magistrate, a case was made out against his son; who was imprisoned on account of the debt, although the money could not be legally obtained. It was however paid by the father, which procured the liberation of his son, but not until his health was completely destroyed. He survived the confinement but a few weeks. Mr. Yih desired to have his money refunded, which could not be rightfully refused. The magistrates of his own city would give him hearing, as they had shared in the spoils. He was bringing his case before the authorities here, and to counteract the influence of the Tszki mandarins my intercession for him was requested. The Roman Catholics greedily interfere in such cases; which not only gives them great power, but is a source of some revenue. The mandarins are so anxious to preserve amicable relations with foreigners, that those of them who are unscrupulous in such matters can carry almost any point they please. The power of France is often used by the *pàdre* here for intimidation, and with marked effect.

To show how a mission might amass property as well as influence in Ningpo, take the following. A literary man of some property, named T sien, called and offered to make the mission a present of a piece of land in the district of Fung-hwa. I thanked him for his generosity,

but told him that, as we could not use it, we should be glad if he would just turn it into *cash*, and present *that* to us, as we could make good use of it at once. This was a short method of bringing the matter to a point. Then came the explanation. This Mr. T sien and his brother were lawful owners of the land in question, but it was not in their possession, though really unincumbered. Some police men had managed to protect a tenant who cultivated it, for a comparatively small portion of its products. Had it become mission property, a single application to the higher authorities would have put us in possession of the annual rent, a portion of which, say one half, would be expected by the donors. A mission inclined to improve such opportunities and to acquire power in the country, may, with a little cunning, easily accomplish it, and at the same time procure a good supply of the "sinews of war." In this manner the Romish mission has become a little court, an *imperium in imperio*, ever straining, and with no small success, to exercise authority in civil matters.

Fatal sickness—A comparison.

Sickness is now very general, especially in the country. Fatal cases of typhus fever are very common. The sad news of my teacher's death, who was taken ill with other members of his family, soon after the funeral of his son, has just reached me. Had I known of it in time, I would gladly have gone to his village to see him, particularly as I regarded him as an encouraging inquirer; but am not without hope that he may have been made meet for the great change before he experienced it.

24.—At our last evening meeting, brother Che addressed the people. He began by saying, "My good friends, you know nothing of the true God, the Maker of all things. It is not easy to comprehend him, but he may be compared to the sea. Mankind are like fish; without water fish cannot exist, nor man without God. The water surrounds the fish, and in like manner God is every where."

Sickness of Dr. Macgowan.—Trip to Lihkong.

Sept. 10.—At Lihkong. Early last month I was attacked by a fever of extreme violence, which suddenly became dangerous from inflammation of the brain. My professional colleague Dr. McCartee was too ill at the time to attend me. Providentially H. B. M. brig Arab was in the river, and I engaged the kind and skilful attention of her surgeon, Dr. Gallagher. Before he came, I all but expired in a spasm, but the presence of mind of my dear wife saved me by instantaneously administering an appropriate remedy. The inflammation of the brain was subdued with difficulty, and my state at one time was considered hopeless; but it pleased God to bless the means employed, and to hear prayer. I am now convalescent, but shall doubtless have a slow recovery. During my illness I experienced every kindness from my missionary brethren. For a long time I required both day and night without intermission to have my head rubbed with ice and fanned at the same time. The Rev. Mr. Cobbold of the English Episcopal Mission scarcely left me. Mr. Hudson, jr., was in like manner particularly assiduous. All were willing and anxious to lend assistance; but this unhealthy season has invalidated many,—brethren Goddard and Lord among the rest. I trust the life thus spared may be devoted with more singleness of purpose to the cause of Christ amongst the Chinese.

On the 31st ult., I was able to embark for this harbor in a Chinese boat, for a change of air. It was a necessary step; I would have remained, could I have been of any service, or were it likely that complete recovery could be effected at Ningpo. The feeble health of the remaining members of the mission made me loth to leave. Since my arrival here, native patients have followed me from Ningpo. Several poor people had come from a great distance, to be prescribed for, just as I was taken ill. They waited my recovery with much impatience, and before leaving I could not but have

their wishes gratified, by admitting them into my chamber. Mrs. M. prepared the medicines. Some were relieved before we came away; the others followed us in boats to this place, and are all doing well.

Lihkong is a small harbor, formed of two islands, about nine miles north east from the mouth of the Ningpo river. It is exposed to the breezes of the ocean, and at a convenient nearness to the city. A few foreign vessels are here stationed for the sale of China's bane. We are much indebted to the kindness of the officers of these ships, as shown in various ways.

Chusan—"Palace of the Water Genii."

October 1.—For recruiting health my plan was to reside in a Chinese boat, where we should be secure from the pirates, until my strength permitted our visiting Chusan to reside on shore, the place being unprotected for a family unable to protect themselves to some extent. We found here the "Arab," with a crew almost wholly disabled with fever and dysentery. Several have fallen victims to these diseases, and others are not likely to recover. The Chinese have suffered still more this year, not less than seventy-five per cent. have been ill. Some villages have been decimated. Chusan has been comparatively healthy. We occupy a room in the "Palace of the Water Genii," a temple without an idol. It merely contains the tablet of the Emperor Yu, the "Noah of China," with the inscription of "His Imperial Majesty, the Holy sage Yu." It was erected by Fokien seamen and merchants for the protection of commerce. They think of no other light-house. The best room in this palace, was inferior to a comfortable barn at home. Bats and rats in great numbers disputed possession with us, the former only have been vanquished. It is now clean and endurable.

Death of the convert Che—Health of the mission families.

9.—I am now able to visit the people and to take short rides into the country,

but cannot converse long. We have been cheered by hearing that Mrs. Lord is recovering from her fever, and saddened by intelligence of the death of our aged brother Che. I have no doubt he is now enjoying the rest of heaven, but could wish he still formed one of our feeble band; for he promised to be a blessing to the cause. He was taken from us by Him who is "too wise to err, too good to be unkind."

15.—Visited the harbor and distributed portions of scripture and tracts among sailors in the fleet of junks about to leave for Formosa and for various points on the coast. Prescribed for some Malay sailors on board an English schooner, the "Spec." I regarded this vessel with much interest. She too was a New Yorker, having begun her career as a pilot boat off Sandy Hook and subsequently earned a name in naval history as the "Flying Fish." The readers of Capt. Wilks' narrative of the United States exploring expedition, may remember that this tiny bark was condemned at Singapore after a careful survey. Since then, she has had numerous adventures on this coast, has buffeted many monsoons, weathered several typhoons, and is not half worn out yet. She has of late been engaged either in the illicit traffic, or in conveying Chinese vessels, to protect them from native pirates. Not long ago she was overhauled by an English brig of war and sent as a prize to Hongkong, an account of an engagement she had with the pirates. But her captain was acquitted and the "Spec" released.

30.—We returned from Chusan last week, my own health quite restored and that of my family much improved. Our mission has been ineffective the past few months, all its members being disabled by sickness. Mr. and Mrs. Lord are absent at Shanghai, seeking the restoration of health. Mr. Goddard is very feeble, and has sickness in his family. The native assistant Chin has been able to keep up the services regularly at

the chapel, though generally some member of the mission has been present.

I have just made out my report to the medical missionary society of China. Twelve thousand nine hundred and fifty-six patients have been treated during the past year.

CHEROKEES.

LETTER OF MR. JONES.

Our readers will find in the following extracts a continuation of the cheering narrative of the work of the Lord among the Cherokees, commenced in our number for January. It covers a period, as will be seen, of about one month, ending with November; during which meetings of days were held at Dsiyohee, Flint and other places. Two days meetings are held by the native brethren every month at seven different places in the nation, and sometimes at nine. Mr. J. writes under date of Feb. 15:—

I sincerely sympathize with you, in the joy and gratitude expressed in your last letter, on account of the faithful and zealous labors of our missionary brethren, in their several fields, and especially that the Lord is working with them, breathing life and light through the moral death and darkness which have long held the pagan nations under their sway. May the spirit of the Lord be poured out more abundantly, to make his servants more humble and more ardent in the glorious work of exalting the Saviour and rescuing precious souls from the slavery of sin.

Awakening at Dsiyohee.

Amid many trials and wearing toils, I cannot but rejoice that the God of glory should stoop so low as to notice and bless such poor and defective efforts among this people;—turning many from the ways of sin, and preparing them by his grace for usefulness and heaven. Since my last, we have been favored with very interesting seasons. The churches of Saquohee and Dsiyohee united in their four days' meeting. At Dsiyohee they have added about twenty-four feet to the length of their meeting-house, making it about seventy-two by

twenty-four feet. They have also made considerable additions to their cabins for the accommodation of the people attending.

Religious exercises commenced on Thursday afternoon, Oct. 25. The congregations continued to increase till Sabbath morning. The great body of the people seemed as if they had come to hear. The attention and interest increased as the exercises progressed. On Saturday they were intense. In the forenoon br. Tanenole preached from Matt. 16: 24. "What shall a man be profited if he shall gain the whole world and lose his own soul?" &c. I followed him from the 24th and 25th of the same chapter;—"If any man will come after me, let him deny himself and take up his cross and follow me," &c. We could not but hope that the Divine Spirit was present, to give efficacy to his own word. Attention, seriousness and anxiety marked the countenances of the hearers, and their emotions appeared to become more and more intense to the last. As the impression appeared so deep and general, we gave invitation to the anxious to come forward for prayer. About twenty-four came up. The hearts of many Christians were strongly agitated with joy and gratitude, to see some of the hard-hearted and the profane melt before the Lord and bow the knee in prayer. Among the anxious were some quite interesting young people, who might be a great blessing to the world if they should now give up their hearts to God. It was a good season. I wish you could have been there, to give them such a closing address as in the hands of the Blessed Spirit should carry the message of grace to their hearts, so as to effect a permanent lodgment there.

Mr. Dsulasky ordained to the ministry.

In the afternoon, in compliance with a request from the Dsiyohee church, a presbytery was organized to consider the subject of ordaining br. Dsulasky to the work of the ministry. The church set apart this day for fasting and prayer on the occasion. The candidate being

approved, the time for performing the ordination services was fixed for Sabbath morning. After an interval of a few minutes br. Downing preached an earnest and affectionate discourse. I followed. All the impressions of the morning appeared to be deepened and extended. The most lively and earnest attention was given to the instructions, exhortations and prayers at the close. This continued at night after the public meetings were over. Many of those in deep distress on account of their sins, wanted to know particularly and personally what they must do to become Christians indeed. We endeavored to point them to Jesus as the sure and only refuge.

On Sabbath morning, Oct. 28, a meeting for prayer commenced at sunrise, and preaching at nine o'clock. The house was crowded, and there were as many outside who could not get in; the whole congregation deeply affected. After an interval I delivered an address to the brethren introductory to the ordination of br. Dsulasky, from 2 Timothy 4: 2. "Preach the word." But who is sufficient to set forth these things in all their importance and urgency? Who can press with adequate plainness and force the duty of showing to perishing souls the preciousness of the blood of Christ, and the ominous consequences of rejecting that medium of mercy? It pleased the Lord to grant us his gracious aid; and the precious promise, "Lo I am with you," seemed in some degree to be realized. A teachable and affectionate spirit appeared to pervade the minds of preachers and people. Brother Downing in a note on this meeting says. "The impression was powerful. Every preacher, every church-member, and even the congregation who had crowded the house, and the hundreds outside, seemed to be riveted in attention to the word spoken. The impression on my own mind was very forcible. I felt the immense importance of preaching '*the word*,'—the pressing duty of ministers to look at sinners as hastening on to eternity: the preciousness of the death of Christ.

I saw the greatness of the field; the awful importance of the work; the condition of these crowds of precious souls calling for spiritual help. The other preachers were deeply affected with the same views and feelings; and even the unconverted seemed to be stopped as it were, to look at the awful subjects of salvation or perdition, which must soon be realized in their own experience. Many wept; and many more were agitated with strong emotions."

When the time arrived for "the laying on of the hands of the presbytery," br. Dsulasky kneeled down in front of the pulpit, the brethren standing round, all hearts subdued under a sense of the presence of God. A part of the ordaining prayer was offered in English, and it was continued and concluded in Cherokee by br. Downing. The brethren forming the presbytery, were Oganaya, John Wickliffe, Tanenole, L. Downing, D. M. Foreman and E. Jones. In view of the weight of responsibility resting on them, their deepest affections seemed to be aroused, and the expression of every countenance indicated the firm resolve, by the grace of God to be faithful to the sacred trust. On the whole this was one of the most solemn seasons I have ever witnessed.

Baptism and the Supper administered.

After an interval we repaired to the water-side, and brethren Dsulasky and Downing buried in baptism nine persons, three Cherokee men, five women, and one black woman. The same interest and solemnity of feeling still pervaded the congregation who crowded round the baptismal scene. At early candle-light the sacrament of the Lord's Supper was administered to a large company of communicants. After the ordinance br. Downing spoke very affectionately of the delightful feelings with which he united with so many brethren and sisters in commemorating the dying love of our blessed Redeemer, and then urged most earnestly on the unconverted the necessity of immediate repentance and faith in a crucified Saviour. About eighty

came forward for prayer. Among them were some in great trouble of mind, weeping and lamenting their lost condition, and some just yielding their hearts to God. On Monday morning the meeting closed. I trust the blessings bestowed on many will be remembered in the ages of eternity.

Monthly meeting at Flint.

The following Saturday and Sabbath, November 3d and 4th, was the monthly meeting at Flint, forty-four miles from Dsiyohee. The attention on the part of the church and congregation was quite encouraging. The intervals were fully occupied in answering inquiries of the brethren, and conversing with them about the meaning of passages of scripture which they had been reading, and which had arrested their attention.

Gathering of the people at Tahlequah—Observance of the Sabbath.

On the 7th of November a general meeting of the people of the nation, convened by proclamation of the principal chief, took place at Tahlequah, for the purpose of considering the best plan for liquidating the national debt. There being some spare time in the intervals of the public discussions, it was proposed by the Rev. Mr. Willy of the Mission of the American Board, to introduce the subject of the observance of the Sabbath to the attention of the people. Meetings were held every night, and a series of resolutions drawn up by Mr. Willy, were discussed and adopted. I am glad to find in Mr. Willy a laborer of the right spirit.

On Sabbath, religious exercises were conducted in the court house, and well attended. It fell to my lot to preach in the morning. The Rev. Mr. Willy preached in the afternoon, and br. Downing at night. There was quite serious attention given to the preaching.

Meetings on Verdigris river.

On Saturday and Sabbath, Nov. 24th and 25th, we had some quite interesting meetings on Verdigris river, near the line of the Creek nation. The congre-

gations were large, although the waters of Verdigris, Arkansas, and Grand rivers were high, so as to prevent a great number of people from coming. On Saturday there was good attention, but on Sabbath the people appeared to be waked up; and as I addressed them from Amos 4: 12, "Prepare to meet thy God," the whole congregation seemed to be affected; several distressed even to agony. On invitation to the anxious, seventeen came up for prayer and advice. The congregation was made up chiefly of Creeks and blacks, with a few whites and Cherokees. I became acquainted with two very interesting and intelligent young men, one the son of the late principal chief of the Creek nation, and the other of the present chief. They had both made a profession of religion, and were baptized the last Sabbath by the Rev. H. F. Buckner of the Indian Mission Association. They both appear well, and promise great usefulness to their people, as they speak the English and Creek languages fluently. On Sabbath night we had a very interesting meeting. The weather was very

cold, but the attendance was good and many appeared much concerned. This neighborhood is greatly in need of instruction, and the people seem quite disposed to hear.

State of religion at large.

The smaller meetings which I have attended, as well as those attended by our native brethren alone, in various parts of the country, extending over an area of a hundred miles north and south, and from fifty to a hundred east and west, have been well attended the past year, and in most places the prospect is encouraging; and doubtless it would be more so, if it were possible to make our visits more frequent. The intense and increasing interest manifested at so many places, has compelled me to continue travelling, more extensively perhaps, than my declining strength would prudently justify. I find the long rides through the burning sun of this climate to be extremely debilitating and exhausting. But still it is a delightful work; and all is due and more than due to Him whose right it is to reign.

MISCELLANY.

THE WATS OF SIAM.

The sacred places of the Siamese are termed Wats. They occupy spacious grounds in the most pleasant locations.

In all wats of any note there are two idol temples, each of which contains one large idol. These temples are one story high, and are built of brick and stuccoed; having piazzas, with large square pillars on all sides of them. The roofs are peculiar in shape, having horns at each corner, and are covered with richly painted tiles. Great skill, labor and expense are bestowed upon the doors, and the window frames and shutters. The massive doors of many temples are beautifully inwrought with *mother-of-pearl*. The floors of the temples and the piazzas, and even the walks about them, are often of beautiful tessellated marble. Within there is but one apartment. The great object of attraction here is the idol

god. It is generally seated high upon a dazzling throne, and is frequently of gigantic proportions. They are sometimes however, in a standing or reclining posture. In one of our visits we saw one in the reclining position, about seventy-five feet long. In another wat there is still a larger one; it is about one hundred and fifty feet long. Its arms appear like the large columns of some public edifice, and upon the soles of the feet, which are over five yards in length, a variety of figures are exquisitely inwrought with *mother-of-pearl*. These images are built of brick and mortar, and finely gilded. Before idols in the sitting posture are two images of persons in the attitude of worship.

Around one of the temples in a wat are eight small pagodas of a peculiar structure, and the space included within these pagodas is considered entirely sa-

cred to Buddh. It is said to be so sacred, that even the king cannot call it his own, although there is no other portion of Siam he cannot claim.

Surrounding the other temple, at a considerable distance from it, is a range of buildings—a kind of corridor forming a square, in which are built thrones for idols, at short intervals throughout the whole range.

The preaching place is one large, open house, where there is little besides a pulpit, which is an elevated, movable seat, finely carved and gilded.

In the more retired part of the wats are the small, stuccoed, plain, white houses of the priests, which sometimes form a little village of themselves, as in large wats there are often three or four hundred priests.

The remainder of the grounds is fairly covered with a variety of ornaments, among which *pagodas* bear a prominent part. Imagine church spires standing upon the ground, and they will be the best representations of pagodas that I can give you by referring to anything in America. They vary much in size, from a miniature spire to the lofty pyramidal structure. They vary also in workmanship, and in them are deposited Buddhistical relics, for which they are held in great veneration. Pagodas do much to enliven a view in Bangkok, where so little taste is displayed in the dwellings of the people.

Near the landing places are salas or *zayats*. These consist of a platform built up two or three steps from the ground, surrounded with pillars, surmounted by a curious roof of painted tiles. These little open houses form resting-places for the traveller, or serve as lounging places for idle priests.

In many of the wats are tanks, or artificial ponds made to appear wild, as if nature had formed them; and artificial rocks share largely in ornamenting wat grounds. They are built of bricks, and are covered with a composition, of the color of stone; and many piles of them are good representations of masses of rock wildly thrown together. Here and there scattered over them will be a little soil, where plants are growing, and around them, and indeed scattered over many parts of the ground, are a variety of animals and men, and fabulous creatures, the most grotesque and ugly giants, cut from stone, or made of coarse porcelain. And there are richly wrought gateways, and beautifully carved spires, and chaste marble seats, and large, elegant vases of flowers and shrubbery—indeed every-

thing ornamental, according to Siamese taste, is collected in the wats; and the stranger upon visiting them, cannot but be surprised at the profusion of the beautiful he sees, although mingled with so much of the grotesque and rude.

Wats are the grand attractions for *merit-making* among the Siamese. Ah! the poor, blinded devotees of the follies of Gaudama! When will they believe that there is a true and living Jehovah? When will they build temples in which to worship the great I AM? Strong chains bind them to their superstitions in this country, and when they will be broken is known only to Him who hath said: "*I will be exalted among the heathen; I will be exalted in the earth.*"—*Mrs. Mattoon, in Foreign Missionary.*

IDOLATROUS WORSHIP IN NORTHERN INDIA.

The following communication under date of April 19, 1849, is from Rev. C. W. Forman, missionary of the Presbyterian Board of Foreign Missions, written after a missionary tour in the Panjab, a part of Northern India recently annexed to the British dominions. The particular object of the tour was to attend a religious festival of the country.

The shrine of Jwala.

Jwalamukhi is situated in the valley of the Beyas, a mountain stream, at the foot of a hill, twelve or fifteen hundred feet in height. The appearance of the town is very different from that of the towns on the plains. The streets are paved with stone; the houses are large, many of them detached from one another, and surrounded by little yards or gardens. There are many temples in the place, built of hewn stone, and tombs of the same material, built in commemoration of widows, who were burned with their husbands' bodies. The town belongs entirely to the Fakirs, and is regarded as one of the most sacred places in Northern India. On the side of the hill at the foot of which the town stands, several small flames were discovered, issuing from crevices in the rock. The people, of course, regarded this as the manifestation of a *devi*, or goddess; and they gave her the name of Jwala, and the place the name of Jwalamukhi, or face of Jwala. Pilgrims began to frequent the place, and fakirs built little huts about it, with the double purpose of being near so holy a place, and collecting alms from the pilgrims. As the numbers of pilgrims increased, the num-

ber and wealth of the fakirs increased. At present there are several colleges of them, living in large, well-built, stone houses, upon the sides of the mountain, and in the town. They number probably three hundred, and own property to the amount of many thousands of dollars.

I have seen no place in India where the evidences of idolatry were so abundant and manifest. In the sides of the houses there are small marble slabs, on which are images of their gods, in bas-relief; on the stones with which the streets are paved, the outlines of the same figures are cut; large stones, which project above the surface of the ground, are hewn into rude images of their deities. The number of their idols is the more remarkable, because they profess to be the followers of Baba Nanak, who founded a spiritualized Hinduism. He acknowledged the existence of all the gods and goddesses whom the Hindus worshipped, and the propriety of worshipping them, but rejected idol worship.

The shrine of Jwala is hewn out of the rock from which the flames issue; the roof, which is about twenty feet in diameter, is in the form of an umbrella, and overlaid with pure gold; the only door is made of silver: and before it two tigers made of gold, are standing, as if to guard the entrance. The poor, superstitious people seem to have great affection and veneration for this goddess. When going to the shrine to worship, they sometimes touch each step by which they ascend the hill, and then touch their forehead with the same hand. The women stand in the streets of the town, in small groups, and sing the praises of the goddess. The men, as they go about the streets, make the welkin ring with shouts of "victory to Jwala-gi." When those who lodged near our tent were preparing to return, had put their packs upon their backs, it was indeed affecting

to see them with clasped hands, look for the last time towards the holy place, or prostrate themselves before it. The confidence of the people must have been greatly increased by an unsuccessful attempt to destroy their goddess. Acbar, one of the Mohammedan Emperors of India, is said to have had a canal made to convey water to the burning mountain, but the water did not quench the fire, and the people most reasonably concluded it could be no ordinary fire.

The confidence of the priests and fakirs in the goddess may be as firm as that of the people, but their desire to fleece the poor pilgrims is much more obvious. At the shrine a chaplet of flowers is thrown around the neck of each worshipper, who is expected in return to make an offering; and the blessings which he may expect from the goddess, are represented as proportional to the offering. At night, the fakirs form themselves into little companies, and placing small silver lamps, representations of the goddess, on the ground, they stand around them and sing songs of praise to the goddess, accompanying their voices with the clashing of cymbals. At these times, she is regarded as very gracious, and her priests are accordingly equally ready to receive offerings. To increase the number in attendance at these melas, and the liberality of their offerings, the brahmans go through the country, to tell the people stories, illustrating the power of the goddess, and to promise them large blessings, if they will be present at the mela, and make liberal offerings. Others go out to bring the people in. These carry a trident, the insignia of their office, and a silver lamp, the representation of the goddess, which is lighted every evening upon the journey, when each pilgrim is expected to make a small donation to their leader.

The Treasurer acknowledges the receipt of the following sums from the Am. and For. Bible Soc., viz.,

For translating and printing	Karen scriptures,	.	.	.	\$3,000
"	Chinese "	.	.	.	1,500
"	Assamese "	.	.	.	1,000
"	Teloogoo "	.	.	.	500
"	Siamese "	.	.	.	1,500
"	German "	.	.	.	1,000
"	French "	.	.	.	500
					\$9,000.00

Received also from the Am. Tract Soc., viz.,

For publication of tracts in French Mission,	300
"	German "	.	.	.	700
"	Teloogoo "	.	.	.	300
"	Assam "	.	.	.	200
"	Siam "	.	.	.	300
"	Hong Kong "	.	.	.	300
"	Ningpo "	.	.	.	100
					2,200.00

\$11,200.00

DONATIONS.

RECEIVED IN MARCH, 1850.

Maine.

Waterville, Fem. Miss. Soc.	\$10.00
Parsonfield, ch. 3.35; Wiscasset, John Sylvester 10; A. Wood 5; Sumner, ch. 6; Warren, ch., mon. con. 50; Calais, Vill. ch., N. Smith tr., mon. con. to cons. Elijah D. Green L. M. 100; Buxton Centre, ch. 25; Farmington, Rev. Charles Miller 5	204.35
Piscataquis Asso., L. Bradford tr., to cons. Rev. Eben G. Trask L. M., 141; Foxcroft and Dover, Vill. ch. 10.50; Guilford, ch. and Soc. 10; South Dover, ch. 2.58; Franklin, Mary M. Butler 1; Miss Sarah Lathrop 2; Mr. Robins 1; Rev. S. Adlam 92 cts.	169.00
Old Town, Rev. M. J. Kelly	10.00
Penobscot, For. Miss. Soc. J. C. White, tr., 18.40; Etna, ch. and soc. 8.96; East St. Albons, ch. and soc. 1; Corinth, ch. 9.32; Garland, James Marsh 50 cts.; Hampden, George B. Williams, 50 cts.; North Bangor, ch. 9.10; Bangor, 2d ch. 53.20	106.48
Saco River Asso., viz., Saco, ch. and Soc. 140; Sab. sch. 10; to cons. Samuel Pillsbury L. M.	150.00
Portland, Free St. ch. and cong. to cons. Joseph Hay, Henry Ilsley, Jr., J. W. Waterhouse and R. L. Robinson L. M. 450; Gorham, Josiah Pierce 10; D. C. Emery 3	463.00
Damariscotta, ch. 120; Yarmouth, ch. 26; Bowdoinham, Vill. ch. 12	158.00
Cumberland, Asso., Topsham, ch. 45.39; Brunswick, Maquoit, ch. 9	54.39
Damariscotta, Asso., viz., New Castle and Alna, ch.	20.00
East Harrington, R. Cole 10; Richmond, E. M. Avery 5;	15.00
Meddybemps, ch. and soc.	10.00
Cumberland Asso., J. Chandler tr., viz., Lewiston Falls, ch. 10.66; mon. con. 5.50;	

Sab. sch. 1.16; Yarmouth, ch. Fem. Burman Miss. Soc. 16; mon. con. 7.32; Bath, ch. 14; Harpswell, ch. 1.50; New Gloucester, ch. 16.45; Portland, 1 ch. 136.72; Sab. sch. 59.39; Fem. Burman Miss. Soc. 85; 403.70	
Penobscot Asso., J. C. White, tr., viz., Levant, ch., B. T. Cole	5.00
Saco River Asso., I. M. Thompson tr., viz., Kennebunk Port, ch. a friend,	2.00
Kennebunk Asso., Mr. Turner tr., Sidney, ch.	15.00
Waldo Asso., D. Merrill tr., Albion, ch.	2.00
Piscataquis Asso., L. Bradford tr., viz., Corinna, ch.	7.00
Hancock Asso., D. Morgan tr., Surry, ch.	9.00
Bowdoinham Asso., W. R. Prescott tr., Winthrop, ch. 70; Hallowell, ch. 9; Litchfield, Mrs. M. Huckens 1; per Rev. J. Wilson, agent,	80.00
	523.70
	<hr/> 1,893.92

New Hampshire.

South Hampton, ch. mon con.	16.00
Peterboro', ch.	3.00
West Swanzey, Silas Parsons, to cons. Rev. John L. Sanborn, Mrs. Damaris Stone and Mrs. Patience Cook L. M.	300.00
Portsmouth Asso., viz., Exeter, ch. 23.58; Great Falls, ch. 39.78; Brentwood, ch. 14.36; Plaistow, ch. 22; Newtown, ch. 12;	111.72
Milford Asso., viz., Milford, ch., Mr. Foster 3; Hudson, ch. 43.37; Manchester, 2d ch. 14	60.37
Salisbury Asso., viz., Pittsfield, ch.	30.00
Newport Asso., viz., Newport, ch. 8.19; Claremont, ch. 33; New London, ch. 28;	69.19
Dublin Asso., viz., Keene, ch. 5.80; Swanzey, ch. a friend 50 cts.	6.30
Meredith Asso., viz., Rummey, ch.	10.75
per Rev. J. Wilson, agent,	288.33
Milford Asso. viz., Nashua and Nashville, ch.	100.00
	<hr/> 707.33

Vermont.

Hardwick, ch. 2; Ira, ch. and cong., Samuel Griggs tr., 33; Grafton, ch. 21.67; mon. con. 18.33, towards sup. Rev. N. Brown; Bartonville,	
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Mrs. Lucy Lake 2; Miss E. Wetherbee 5; Waterbury, ch. 14; Windsor, ch. 14; mon. con. 23.60; Ladies Sewing Soc. 4.40; Rutland, "a few individuals" 40; Hendrick, ch. 2	180.00	Rowe, ch. 10; Amherst, ch. 13; Chicopee Falls, a poor widow 1; Framingham, 1 ch. mon. con. 12.49; Weekly contributors Soc. 60; Coll. 39.73; Abner Haven 5; per Rev. J. F. Wilcox, agent,	24.00
Vermont State Conv., S. L. Armington tr.,	45.74	Sturbridge, Asso., L. Barrett, tr. viz., Belchertown, ch. (of which 93 cts. is from Sab. sch.)	117.22
Mt. Holly, Mrs. Daniel Packer 5; Shaftsbury, ch. 25; Hinesburg, ch. 23; Saxton's River, ch. 17; Brandon, 20; Burlington, ch. 13.	103.00	Middleboro' Central ch. mon. con. 50; Taunton, Green ch. 75; East Tisbury, ch. 19; Millbury, ch. 50; Joseph Griggs 50, to cons. Rev. Samuel J. Bronson L. M.; New England Vill. Young People's Miss. Soc. 50	8.00
	—328.74	Haverhill, 1 ch. 500; Fitchburg, ch. 50; Malden, ch. and soc., L. S. Bates tr., 115; Fem. For. Miss. Soc., Augusta Newhall tr., for sup. of a native preacher, 100.63; Brookline, ch. and soc. 500	294.00
Massachusetts.		Beverly, individuals of 1 ch. and soc., to cons. Mrs. M. L. O'Brien L. M. 100; Woburn, ch. 100	1,265.63
A friend to missions, 1,000, do. 500; "a female friend" 100; "a friend to Africa" 50	1,650.00	Mansfield, ch. (of which 1 is from Mrs. Simeon Blandin) 5; Cheshire, L. J. Cole 5; Danvers, Rev. J. W. Eaton 10	200.00
Dorchester, 1 ch. (of which 6 63 is from the Sab. sch.) to cons. Daniel Pierce L. M. 102; North ch., Jacob Davis tr., 30.23; Chelsea, ch., Southworth Bryant tr., to cons. William Manning L. M. 100; Weston ch., Uriah Gregory tr., 46.83; Sab. sch. for Burman schools 1.60; Osterville, Rev. T. Wakefield 1.50; Lynn, J. Bacheller's Miss. box 7	289.16	Fall River, 1 ch. and soc., Edward Warren tr., (of which 14.36 is from the Mehshwaye Soc. of the Infant sch. under the charge of Miss Laura H. Lovell) to cons. Jonathan Hillard, Miss Ellen Borden and Miss Eliza O. Borden L. M.	21.00
Franklin Co. Asso., J. B. Bardwell tr., viz., Shelburne Falls, ch. and soc. 40; Colrain, 1 ch. and cong. 22	62.00	Cambridge, 1 ch. 800; South Scituate, John Collamore, to cons. himself and Mrs. Polly L. Collamore L. M. 200	526.93
Salem, 1 ch. 384 17; 2d ch., N. Putnam tr., to cons. John Carleton L. M. 153; Bolton, ch. 13; Sab. sch. 4.15	554.32	Charlestown, 1 ch. Judson Miss. Soc., Miss S. G. Hay tr., (of which 25 is for sup. of a child in Assam under the care of Mrs. Cutter)	1,000.00
Medford, 1 ch. 21.05; Reading, Eben Eaton, 5; South Reading, ch. mon. con. 24.67; Sab. sch. 37.25; New Marlboro', L. Hartwell 5	92.97	South Hadley Falls, viz., Theodore W. Ellis 16; Stephen M. Gladwin 10; Lewis S. Judd 2; Mansel H. Root 1; Jas. A. Amoireux 16; Lewis F. Titcomb 1; C. H. Goodman 1; Alonzo	50.00
Roxbury, Dudley St. ch. Kendall Brooks tr., 550; Sab. sch. for sup. of Ko A Bak and to cons. Edward F. Mecuon L. M. 100; Lowell, 1 ch. Fem. For. Miss. Soc., Mrs. E. M. F. Brabrook tr., to cons. Miss Lucinda Miller L. M. 100; Otis H. Morrill's S. S. class, Mrs. A. B. Wright tr., for sup. of Otis H. Morrill in Assam Orph. sch. 25	775.00		
Newton, 1 ch. to cons. Mrs. S. F. Smith L. M. 118.96; Gardner Colby 400; Rev. Dr. Pattison, to cons. Mrs. R. E. Pattison L. M. 100; Soc. Miss. Inquiry Theo. Institution 18.50	637.46		

Lamb 10; Luther Pierce 1; Miss Nancy Miller 2; Miss Sarah Day 5; Miss Fanny Foot 1.25; Miss Maria Eastman 1; Sumner Preston 1; Joseph Carew 2; Jos. S. Preston 2; Alonzo S. Bardwell 1; Enoch Chapin 1; Preston Graham 50 cts.; Franklin Spalding 25 cts.; Chs. A. Fisher 5; H. H. Judd 1; Wm. I. Pomeroy, 1; G. F. Camp 50 cts.; Allen Church 50 cts.; Miss Amanda Pomeroy 50 cts.; Miss Julia Pomeroy 50 cts.; Miss Catharine Moody 50 cts.; Miss Melissa Sackett 50 cts.; Miss Ida Chapin 50 cts.; Miss Sophia Cooley 50 cts.; Peregrine Waters 2; Ambrose Snow 50 cts.; Francis Pomeroy 50 cts.; Alonzo Bardwell 5; Charles Peck 3; Charles L. Bugbee 1; Chauncy Graham 1; Charles Blanchard 1, to cons. James A. Le Amoiereux L. M.		
Boston, "A friend to Miss." 10; E. J. S. Corlew, for Mrs. Mason's school 10; 1 ch. and soc. (of which 175 is for sup. of Rev. F. Mason and 25 for sup. of Rev. J. G. Oncken) 200; Sab. sch., Cyrus Carpenter supt., for Mrs. Mason's school, 22.93; Simon G. Shipley, to cons. Mrs. Abby C. Shipley L. M. 100; Bowdoin Square ch. Board Benevolent operations, Wm. C. Reed tr., to cons. James M. Peak L. M. 200; "A friend" to cons. H. R. Wilbur L. M. 100; Baldwin Place ch., Annual Coll. 562.27; mon. con. 162.73; Rowe St. ch. Ann. Coll. 710.81; mon. con. 171.81; Sab. sch. Fem. For. Miss. Soc., Miss S. B. Ford tr., for sup. of Mr. and Mrs. Jewett, 20; Infant Sab. sch. 2.05; South ch., to cons. Miss Mary B. Hill L. M. 450; Charles St. ch., mon. con. 8; Tremont St. ch., to cons. Mrs. W. H. Jameson L. M. 100; Timothy Gilbert, to cons. Mrs. Alice Gilbert L. M. 100; Milton Sab. sch.		100.00
for sup. of a child in Mr. Howard's sch. named Reuben N. Houghton 25; Harvard St. ch. 100		3,055.60
West Boylston, ch. 119.23; Sterling, ch. 14.07; Worcester, 1 ch. 200; Pleasant St. ch. 100; Rev. J. Jennings 5		438.35
Hampden Co. For. Miss. Soc., J. E. Taylor tr., viz., Springfield, 1 ch. (of which 25 is from Sab. sch. for sup. of a boy in the Karen Orphan sch. named Miner G. Clark, and 25 for sup. of a boy in Assam Orphan sch. named Augustus Burt) 104.73; Russell, ch. 34.26; Chesterfield, ch. 5; Westfield, ch. 35; "a dving youth" 2.50; West Springfield, 1 ch. 38.13; Holyoke, ch. 34; Southwick, ch. 10.20; Rev. A. Gates 2; A friend to Miss. 2; Chicopee, 1 ch. to cons. William Thayer L. M. 125.52; East Longmeadow 12; Coll. at Annual meeting 7.42		412.76
per Rev. J. F. Wilcox, agent,		851.11
West Dedham, ch. and soc.		31.80
Methuen, ch.		93.00
Rehoboth, ch. 2.50; Mansfield, ch. 8.70; South Dartmouth, ch. 5.51; Dighton, ch. 3.75; New Bedford, 2d ch. 45.50; Bellingham, ch. 5.85; North Attleborough, ch. 26.36; Fall River, ch. 22; West Wrentham, ch. 17.86; Sab. sch. 4; Ladies Benev. Soc. 10; per Rev. J. W. Eaton, agent,		152.03
		11,851.23
Rhode Island.		
Providence, a friend to Miss. 1; do. do. 1; do. 1 ch., a member to cons. Francis Wayland Jr. L. M. 100		102.00
East Greenwich, F. L. Balchelder 5; Bristol, 1 ch. Frederic Baars tr., for the Telooogo Miss. 9		14.00
Central Falls, ch. and soc. 42; Pawtucket, High St. ch. 1.65; East Greenwich, ch. 10; Hopkinton, 1 ch. 13.50; 2d ch. 44; South Kingston, 1 ch. 43.66; North do. 1 ch. 3.05; Perysville, So. Kingston, ch. 4.06; Valley Falls, ch. 62; Wichford, 1 ch. to cons. Rev. Alfred H. Taylor		

Cortlandville, Juv. M. Soc., for Teloogoo Miss., 33.85; Solon, Samuel Mabery 50 cts., to cons. Rev. J. V. Dewitt and Rev. T. J. Cole L. M.	354.09		
Cayuga Asso., A. Case tr., 11.26; Sennett, ch. 71.99; Cato, ch. 44.69; Weedsport, ch. 12.75; Skaneateles. ch. 4; A friend to Miss. 1; Auburn, ch. 70; Jordan, ch. 44; Springport, ch. 17.50; Montezuma, ch. 5.25; Port Byron 5; Rhoda Clark 1; Sempronius, ch. 5; Thomas Green 1; Rev. C. P. Wyckoff 5; Mary Daniels 1; Fleming, Fem. Miss. Soc. 5.25, to cons. Rev. Samuel Adsett, Rev. Alexander M. Beebee, Jr. and Oliver W. Gibbs L. M.	305.69		
Madison Asso., William Cooledge tr., Madison, ch., to cons. Richard Smith L. M. 100; Lebanon, ch. 18; Fenner, ch. 14.12; Eaton, ch., to cons. Lester Joslin L. M. 100; Hamilton, 1 ch. to cons. Monroe Weed and William Dibble L. M. (40 being from Rev. T. Bevan, for sup. of a Karen preacher) 215.50; Cazenovia, 1 ch. 61.60; Cazenovia Vill., ch., to cons. Mrs. Elizabeth Nickerson L. M. 100; Hamilton, 2d ch 3.25; Lenox, ch. 17.01; Morrisville, ch. 9.75; Erieville 12.89; Georgetown, ch. 20; Stockbridge, ch. 10; Brookfield, 2d ch. 20; Cash 1; Delphi, ch. 11; Mrs. Abigail Knowles 2; Hamilton, Seminary ch. 127; Soc. of Inq. in Madison University, 23; to cons. Rev. Nelson Palmer and William Ward L. M.	866.12		
Onondaga Asso., A. T. Holmes tr., viz., Letitia H. Randall 5; Canton, ch. 40.98; Fabius, ch. 44.55; Fayetteville, ch. to cons. Porter Tremain L. M. 100; Manlius, ch. 65; Marcellus, ch. 25; Onondaga, 2d ch. 9.48; Vesper, ch. 10.77; Coll. at Asso. 12.67; Rev. H. Warner 1; Elbridge, ch. 72; Rev. L. O. Grinnell			
18, (the two last sums with the Bequest of Lemuel Crossman of 10, is to cons. Rev. Levi O. Grinnell L. M.) Elijah St. John 1; Tully, ch. 16.41; Syracuse, 1st ch. to cons. Jerathmael Hunt L. M. 100; 2d ch. 22.47; to cons. Rev. Alexander Smith and Rev. Barton Capron L. M.	544.33		
Oneida Asso., viz., Sangerfield, ch.	10.00		
per Rev. Alfred Bennett		2,571.29	
Franklin Asso., Coll. at Semiannual meeting, per Rev. A. Dodge, agent,		45.17	
Springfield, A. Smith 1; Portland, ch. 4.42; Braman's Corners, C. A. Quick 3; Westport, ch. 20		23.42	
New York City, 1 ch. Miss. Soc., to cons. Jacob Charlock, Henry Oldring, Joel Hatt, Rev. George F. Hendrickson, Rev. William Rollinson, Rev. Lewis Roussy, Rev. Narcisse Cyr, Rev. Leon Normandeau, Rev. Toussein Rienneau, Joseph Durbrow, William H. Burgher, Alfred Jones, Francis W. Moore, Miss Louise F. Rostan, Edward B. Underhill, Rev. Charles Geyer, Rev. I. E. Foulon, Rev. D. Mulhern, Mrs. Mary Withington and John English Smith L. M.		2,000.00	
Do. Oliver Street ch. and soc. (of which 100 is from a friend to cons. Rev. Jeremiah Cells L. M.)		2,100.00	
Do. 6th ch.		100.85	
Do. 16th ch., E. Davis tr., to cons. Alfred Martin L. M.		132.00	
Do. Amity St. ch. (of which 5 is for the Karen Miss.)		180.31	
Do. South ch. Fem. Miss. Soc.		46.89	
Do. Tabernacle ch., Young Men's Miss. Soc., 301.85; Fem. Miss. Soc., 130.99; William Colgate, to cons. Prof. M. B. Anderson, James S. Dickerson, James B. Colgate and Mary Colgate L. M. 400		382.84	
Do. German ch.		6.00	
Kingston, James Wells 10; Staten Island, 1 ch. 15; Mrs. Lucy Bushnell 2.50; Dover Plains. ch. 31; Somer-			

ville, ch. 100; Brooklyn, Armstrong Juv. Miss. Soc., for sup. of schools in care of Mrs. Jewett, 10; 1st ch. 173.37; Pierrepont St. ch. 207.10; Strong Place ch. J. E. Southworth, tr., to cons. Moses B. Savage and Edwin C. Burt L. M. 200	748.97	
Hamilton, Eastern Asso. of Madison University, D. Elliot Sec, 1.40; Reeds Corners, J. G. Stearns 5; Port Jervis, ch. 22; Hannibal, ch. 2; Edwards, Wesley Harmon 5; Paul O. Harmon 10; Castile, ch. for Burman Miss., 16	61.40	
Manlius, friend 14.15; Martinsburg and Lowville 34 43; Black River Asso., Rev. O. Wilbur tr., 50; Rome, ch. and soc. for Assam Mission, 36	134.58	
Buffalo Asso., D. Williams tr., viz., Sardinia, ch. 1.50; Springfield, ch. 18.25; Strykerville, ch. 25;	44.75	
Cattaraugus Asso., P. Burlingham tr., viz., Rushford, ch. 52.50; Fem. Mite Soc. 7.50; Hinsdale, Coll. at Mass Meeting, 7.82; two young ladies 50 cts.; Emma A. and Sarah E. Ostrander 16 cts.; Orleans, ch. 6.18; Sab. sch. 1.97; Franklinville, ch. 8; Mr. Baldwin 50 cts.; Rev. V. Bemis 5	90.13	
Chemung Asso., S. Mather tr., viz., Big Flat 3; Hamilton, Mr. Leat 1.56	4.56	
Genesee Asso., Smith Chapman tr., viz., Elba, ch. 17.06; Leroy, ch. 5; Pavilion, ch. 61.35; Middlebury, 1 ch. 74 33, to cons. Ashly Townsend L. M.	157.74	
Genesee River Asso., J. B. Bennett tr., viz., Portageville, ch.	2.00	
Livingston Asso., D. W. Stone tr., viz., Richmond, ch. 23; Livonia, ch. 9; East Avon, ch. 41; Moscow, A. H. Harris 1; W. F. Bainbridge 12 cts.	74.12	
Monroe Asso., Wm. N. Sage tr., viz., Wheatland, ch. 77.44; Penfield, ch. 5; Rochester, E. Woolcott, to cons. Mrs. Naomi Woolcott L. M. 100; 1 ch. A.		
R. Prichard's class in Sab. sch. to sup. an assistant among Indians 25; Sab. sch. "to sup. Justin A. Smith and Jane A. Smith in Karen sch. under Miss H. E. Wright," 40; do. 2d ch. 24; Sab. sch. towards sup. of a native teacher in Burmah, 8; Rush, Rev. H. Stanwood 3; to cons. Rev. Justin A. Smith L. M.	282.44	
Niagara Asso., H. Flagler tr., viz., Lockport, ch.	51.00	
Ontario Asso., Thomas Ottley tr., viz., Canandaigua, Prof. Geo. Wilson	10.00	
Orleans Asso., B. Farr tr., Murry and Gaines, ch. Salmon Dibble 2; Sherman Dibble 2; O. Vankirk 1; Albion, ch. 144.72; Philip Green and Son 2; West Carleton, ch. 6.61; East Carleton 8.25; Kendall, ch. 9.50; Shelby, ch. 42.12; Holley, ch. 7; Yates, ch. 37.51; Medina, ch. 22	284.71	
Seneca Asso., J. M. Lellen tr., viz., Ithica, Berean ch., Fem. Miss. Soc. 25; Bennettville, ch. 5; Farmersville, ch. 11.50; Fem. Karen Soc. 10; Meclenburgh, ch. 6; Trumansburg, ch. 36.52; Geo. W. Sackett 1; Elmira Fossset 4 cts.; Coll. at Asso., 5.12; Covert, ch. 5; Romulus, ch. 26.08; Lodi, ch. 3.75; George Fausset 10; Peach Orchard 15	160.01	
Chautauque Co., For. Miss. Soc., J. B. Burrows tr., viz., Pine Grove, ch. 1.89; Pomfret, 1 ch. 64.38; Randolph, Misses Bowen 50 cts.; Freedonia, J. Moore 2; Nashville, ch. 3.37; Harmony, ch. 84; Dewittville, ch. 4.06; Cherry Creek, ch. 7.50; Sherman, ch. 2.36; Clymer, ch. 18.84; Frewsburgh 6.32; Ellery, ch. 3.11; Carroll 2.50; Stockton 2; Busti 15.75; Rev. F. Kidder 2.13; Maysville 15; Cassadaga, A. Lyon; 1 Coll. at Asso., 6.52; West Portland 11.06; Dunkirk, John Grant 1; St. Clearville, ch. 3.58—		

Holidaysburg, George Ul- lery 6.20; Lower Merion, ch. Rev. H. G. Jones 40; per Rev. B. R. Loxley	81.80		
Shirleysburg, ch. William B. Leas tr	20.00		
Logans Valley, ch. 36; Dun- cansville, ch. 14; Hollidays- burg ch. 3	53.00		
Sharon, ch. 54; Achsa Quimby towards sup. of Dr. Judson, 10; Zoar, ch. 15; New Cas- tle, ch. 10.62; West Salem 4.13; per Rev. J. Stevens, agent,	93.75		
Philadelphia, 1 ch. 114.41, to cons. Isaac H. O. Hanna L. M.; mon. con. 60.88; "Male Dep't of Sab. sch. to cons. Edwin Hall L. M. 100; Infant Dep't 3.45; for sup. of Samuel J. Smith of Bang- kok, Female Miss. Soc., Miss Mary Hallman tr., for sup. of Mr. Smith of Bangkok, 151 75; 25 for sup. of a child named Ann Rhees in Assam Orph. sch., making her 2d instalment; 25 for sup. of a child in do. named Mary Hallman, completing her 3d instalment; 25 from the Schuylkill Branch of the 1st ch., for sup. of an African boy named Park H. Cassady, making his 5th instalment to cons. Wm. Duncan, Charles George and Joseph Keen L. M."	505.49		
Do. Coll. at Union meeting in 1st ch.	28.45		
		1,497.26	
Ohio.			
Eastfork Asso., viz., Eastfork, ch. 3; Rev. I. Ferris and others of Newtown 11	14.00		
Coshocton Asso., viz., Tomica, ch. 50 cts.; Cash by Mr. Ely 4.70;	5.20		
Geauga Asso., viz., Annual Coll. 2.67; Cash 8.05	10.72		
Huron Asso., viz., Ber- lin, ch.	5.00		
Miami Asso., W. R. Collett tr., viz., Cin- cinnati, 1 ch. Sab. sch. 10; 9th St. ch. mon. con. 73 01; Leb- anon, ch. 21.73; Day- ton, Wayne St. ch. 5.17; Lockland, ch 5; Mt. Carmel, Mary Jane Crosby 1; Frank- lin, ch. (of which 5 is for Siam Miss.) 20; Coll. at Asso., 13.10; W. R. Collett 5	154.01		
Portage Asso., viz., Ak- ron, Mrs. Brown 5; Twinsburg, Junia North, for Indian Miss. 5	10.00		
Rocky River Asso., 18.31; Bath, ch. 3.75; Columbia, ch. 9.17; Euclid, ch. 12.50; Granger, ch. 80 cts.;			
Lafayette, ch. 50 cts.;			
Medina, ch. 19; Liv- erpool, ch. 11.20;			
Royalton, ch. 2.78;			
Strongville, ch. 1;			
Westfield, ch. 2.56	81.57		
Zanesville, Thomas Shepard, for bible in Burmah, 3; Hanover- ton, Flora Bell. 50 cts.; Ravena, Mrs. Hall 1.10	4.60		
R. River Asso., B. Rouse tr., 60 cts.;			
Columbia, Liverpool and Mt. Vernon, chs. 11.50	12.10		
Maumee Asso., S. John- son tr.	24.50		
Strait Creek Asso., viz., West Union, ch. 2.62; Greenfield, ch. 22	24.62		
Columbus Asso., 5; Welsh Hills, ch. 5; Johnstown, ch. 4; James Eaton and fam- ily, mon. con. 4	18.00		
Ohio Asso., W. H. Kel- ly tr., 27.13; Ebenezer, ch. 2; Beulah, ch., Thos. Gardner 10; Jackson, ch. 2.37; Hales Creek, ch. 60 cts.; Cash 97 cts.; P. Leonbarger 2; Mr. Brice 1; D. H. Min- ard 1; Rev. Joseph Brown 1; E. Cling- man 1; P. Howard 1	50.07		
Meigs Creek Asso., viz., Coll. 56.62; McCon- nellsville, ch. 12.06; ch. and Sab. sch. 16.67; Olive Green, ch. 2; Four Mile, ch. 61 cts.; Mrs. Johnson 5 cts.; Liberty, ch. 2; Marietta, ch. 12; Wa- terford, ch. 1; Brook- field, ch. 5; Adams, ch. 1.50; Duncans Falls, ch. 2.60; Miss Mather 10 cts.; Zanes- ville, Ann Fox 50 cts.;			
Mrs. E. Meritt 1; Mrs. A. Gallagher 1; Marietta, D. G. Stan- ley, for the circulation of the Bible in Ger- many and cons. him- self L. M. 100	214.71		
Wills Creek Asso., 14.82; Bushyfork, ch. 5.50; Concord, ch. 2.31; Mrs. Larue 25 cts.; Centre, ch. 1	23.88		
Mohecan Asso., viz., Loudonville, ch. 4.06; Henry West 8 cts.;			
Joseph R. West 12 cts.; Monroe, ch., John Allison, for Bur. bible, 2	6.26		
Zoar Asso., 10.33; Still- water, ch. 4; Sarah Pitcher, Eliza A. Sedwick and others, 1.35; Corinth, Eliza- beth Shotwell and			

viz., Centreville, ch., Jas. Wilson	5.00
Columbus Asso., Johnstown, ch.	1.50
Grand River Asso., Kingsville, ch.	62
Lorian Asso., C. R. Sage, Jr.	5.00
Miami Asso., a friend for the purchase of books for a Karen Miss. Library	25.00
Ohio Bap. For. Miss. Soc. Rev. O. Allen tr.	125.00
To cons. Rev. J. G. Bowen, D. E. Strathem and Rev. Ezra Ferris L. M., per Rev. J. H. Vinton	843.84
Mt. Vernon Asso., J. Beirs tr.	22.08
Mohecan Asso., 10; Monroe, ch. 2; Hayesville, ch. 2; H. Mercer 20 cts.; Mrs. Bulky 3	17.20
Lorain Asso., J. Borer 1; Mrs. Jameson 1	2.00
Huron Asso., Norwalk, ch., mon. con. 46.72; Auburn, ch. mon. con. 13	59.72
To cons. Rev. H. B. Fuller L. M., per Rev. S. B. Webster	101.00
	<u>2,188.86</u>
Indiana.	
Terre Haute, ch. 10; Blairsville, A. Marsh and family 10; Franklin, ch. 10; a friend to Miss. in S. W. Indiana 10	40.00
Indianapolis Asso., 11.35; Marion, Bethel, ch. 3.90; Fall Creek 3d ch. 2.20; Crooked Creek, ch. 4.55	22.00
Economy, ch. per Rev. J. Stevens, agent,	3.00
Logansport, ch., viz., S. A. Hall 10; Mrs. Julia D. Potter 10; A. Nash 5; Rev. D. Robinson 2; Mrs. Aurora Merriam 1; Harriet D. Wolf 2; M. H. Thomas 1	65.00
Madison, ch. 7; Evansville, ch. 20.85; New Albany, ch. 3.45; Lawrensburg, ch., Rev. E. P. Bond 5; Coll. 45.05; Ebenezer, ch. 8.75; Miss. Soc. 2.55; Manchester, ch. 13.30; Cambridge, ch. 1; Aurora, ch. 3; Mrs. S. Wicks 10; Mrs. Wicks 7; Rev. D. Stogdell 1; Greenburg, ch. 14.87; I. Edkinson 4; Shelbyville, ch. 8.16; Mt. Pleasant, 2d ch. 7.40;	31.00

I. Garrison 5; Franklin, ch. 8.55; a friend 1; to cons. Rev. Asa Marsh L. M., per Rev. J. H. Vinton	176.43
	<u>272.43</u>

Illinois.

"Association of various Christians in Albion, Wanborough and Boulting House Village, Burnt and Little Prairies," Wm. Hall tr., per Rev. J. H. Vinton	31.50
Upper Alton, a friend to Miss. 1; Bristol, James McClellan 5; Blackbury, ch. 10	16.00
Georgetown, For. Miss. Soc., per Rev. J. Stevens, agent,	7.00
Lyndon and Como chs. 5; Bellville, ch. 5; Woodburne, ch. 1.80	11.80
	<u>66.30</u>

Michigan.

Mich. State Conv.. Rev. M. Allen, tr., to cons. Joel Knapp L. M. 200; Adrian, ch. Sab. sch. for sup. of Sarah Wilcox in Assam Orphan sch. 25	225.00
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Iowa.

La Motte, Rev. J. Currier 10; D. O. Montague 175; G. McDowell 5; B. P. Lambertson 2; D. Waldoe 1; Jane E. Bagley 25 cts.; Mrs. Wright 1	21.00
	<u>\$35,424.24</u>

Legacies.

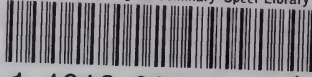
Fairfield, Me., John Mendell, per Reuben Tozier, Exr.	100.00
Providence, R. I., Arnold Whipple, per V. J. Bates tr., R. I. B. Con.	11.00
Deep River, Ct., Sally Scovel, for Burman Scriptures, per George Read, Exec.	95.20
Elbridge, N. Y., Lemuel Cressman, per Rev. A. Bennett, agent, (in part)	10.00
Green Co., Pa., Jonathan Morris, for Burman Scriptures, per Rev. Wm. Penney, agent,	100.00
Philadelphia Co., Pa., Eleanor Leach, per John Hanna	187.25
Slippery Rock, Pa., Euphemia Rose, per Rev. Wm. Penney, agent, (in part)	100.00
Westfield, Ohio, C. Young, per Rev. J. Stevens, agent,	30.00
Lebanon, Ohio, Anna Van Horne, per W. R. Collett, Exec.	50.00
Ebenezer, Ia., William Morgan, per William Dills, Exec. (in part)	50.00
Belvidere, Ill., Jacob Whitman, per Nath'l Crosby (in part)	100.00
	<u>833.45</u>
	<u>\$36,257.69</u>

Total from April 1 to March 31, 1850,
\$86,853.00.

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Missionary Magazine

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